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surviving in the documents and the newer points of view characteristic of the actual makers of the documents. The Book of Joshua is a hard piece of literature to interpret, but it has considerable to yield to the interpreter who handles it without gloves.

J. M. P. S.

DAVIDSON, A. B., *The Book of Job*. With Notes, Introduction, and Appendix.

Adapted to the text of the Revised Version, with some supplementary notes by H. C. O. Lanchester. [Cambridge Bible for Schools and Colleges.] Cambridge: University Press, 1918. lxxi+344 pages. 5s.

The excellent commentary on Job by the late A. B. Davidson was well deserving of the new edition it has been given by the editors of the Cambridge Bible. Dr. Lanchester has done his work well. He very properly regarded his task not as that of re-writing Davidson's commentary but rather as that of recording the main elements of the newer knowledge that has come to light since 1884, when this commentary was first written. In the new edition the Revised Version has supplanted the Authorized, and a larger and clearer type has been used. This change of type, with the addition of some new subject-matter, has increased the size of the commentary by 55 pages. The chief modifications by the new editor are (1) the addition of a brief section in the Introduction on the text and a list of books; (2) a different treatment of the third cycle of the debate, involving a reassignment of materials there, resulting in the recovery of Zophar's speech; (3) a different explanation of the attitude of the author toward the problem of suffering which finds the significance of the book in the Prologue and not in the speeches of Yahweh; and (4) recognition in many places of the views of recent interpreters. This edition should give the commentary a new lease of life. Would it not, however, have been well to have kept Davidson pretty much unchanged and to have recorded diverging views with clear indication of their non-Davidson character?

J. M. P. S.

SKINNER, J., *The Book of the Prophet Isaiah, Chaps. xl-lxvi*. In the Revised

Version, with Introduction and Notes. [Cambridge Bible for Schools and Colleges.] Cambridge: University Press, 1917. lxxiv+289 pages. 3s. 6d.

Dr. Skinner has here brought an earlier edition up to date by substituting the Revised Version for the Authorized and by taking account of the literature of recent years. In the Introduction he canvasses the various problems and interpretations arising out of the study of the book. His own positions are well defended and persuasively presented. He accepts current views throughout, venturing upon no innovations. The book is found to consist of two main sections, viz., (1) chapters xl-lv, of which chapters xl-xlvi were written between 546 and 539 B.C. and chapters xlix-lv in the interval between the capture of Babylon by Cyrus and the issue of his decree permitting the return of the Jews to Palestine, and (2) chaps. lvi-lxvi, some of which may have come from the early part of the first century after the Exile, though the bulk of them belong to the close of that century. As to the relation of the Servant Songs to their context, Skinner holds that they were an earlier production by the author of chapters xl-lv, which he himself incorporated in his later work. In an appendix the more recent theories as to the significance of the Servant passages are carefully expounded and critically examined. For himself Dr. Skinner rejects the purely

national interpretation because it implies "an inwardness of personification which goes far beyond the mere allegorical presentation of the salient facts of a nation's history" and is thus "wanting in subjective depth and reality." In the statement of his own view Dr. Skinner is anything but clear. At one moment he seems to think of the Servant as an ideal Israel within Israel, at another he thinks of him as a pious individual, and again he seems to favor interpreting him as the personal Messiah. In any case the reader of this discussion will not delude himself with the thought that the interpretation of the Songs is a simple matter.

J. M. P. S.

CARTER, GEORGE W., *Zoroastrianism and Judaism*. Boston: Gorham Press, 1918. 116 pages. \$2.00.

This is an attempt to estimate, within the limits of a few pages, the influence of Zoroastrianism upon Judaism. An introduction by Dr. Charles Gray Shaw assures us as to the competence of Dr. Carter to speak upon things Iranian. He knows enough also about Hebrew religion and history to keep him from making glaring errors. The book will prove a useful summary in the hands of students of the Old Testament wishing to know something about Zoroastrianism and its bearing upon Hebrew religion. The author shows admirable restraint in that he does not work his theory too hard. Indeed he might well have claimed more for Persia than he has. It is certain that a period of two centuries under the Persian régime must have made a profound impression upon the Hebrew soul, which was so responsive to stimuli from without. No reference is made to the Assuan Papyri and the testimony they offer as to the attitude of the Persian government toward the Jewish people and their religion. A good bibliography extending over 7 pages would be better if it were shorter. The publishers are open to criticism at two points: the proofreading is atrocious and the price exorbitant.

J. M. P. S.

NEW TESTAMENT

CASTOR, GEORGE DEWITT. *Matthew's Sayings of Jesus: the Non-Markan Common Source of Matthew and Luke*. Chicago: The University of Chicago Press, 1918. vii+250 pages. \$1.25.

The publication of the late Professor Castor's reconstruction of the second source common to Matthew and Luke is very welcome. It emphasizes the loss felt by his large circle of friends and his students at the Pacific School of Religion in his tragic death in 1912, for it exhibits a penetration of research and clearness of reasoning such as would have rendered great service in the field of New Testament study.

Although published so recently, the work was practically completed before Harnack's *Sprüche und Reden Jesu* appeared and was little influenced by its conclusions. A decided superiority of Dr. Castor's study is that he bases less upon subjective considerations. A brief but careful investigation of the methods of Matthew and Luke in their treatment of Mark develops the principles that guide in reconstructing their second source. He finds Matthew to follow more closely the wording and thought of his documents, Luke their order. He believes both preserve Q better than Mark. The radical difference from Harnack is that Dr. Castor has allowed more weight to Luke's evidence, particularly as to order, and therefore has had to introduce